

Neutralocracy: Political Neutrality and the Autonomy of the State

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Introduction

Since Antiquity, politics and religion have influenced one another. Throughout history, kings ruled in the name of gods, priests exercised political authority, and religious institutions shaped laws, wars, and state decisions.

Although many modern democracies have adopted the separation of church and state, they still allow members or representatives of religious organizations to hold political office. This may create conflicts between institutional loyalty to a religion and the duty to represent the entire population.

Neutralocracy proposes a different model.

It does not seek to eliminate religion from society or restrict religious freedom.

Its sole objective is to ensure that political power is exercised exclusively by citizens who are independent of any religious organization.

I. The Problem of Religious Authority in Politics

When a person institutionally affiliated with a religion exercises political power, a dual loyalty may arise.

On the one hand, that individual represents all citizens.

On the other hand, they belong to an institution with its own principles, authorities, and objectives.

Even when acting in good faith, this situation may raise doubts about the impartiality of public decision-making.

Neutralocracy seeks to eliminate this institutional conflict.

II. The Principle of Political Neutrality

According to Neutralocracy:

The State belongs equally to all citizens.

No religion possesses political authority.

No religion governs the State.

No sacred or spiritual book constitutes a mandatory legal foundation.

Laws are enacted through democratic institutions and justified by constitutional principles and the public interest.

III. Political Eligibility

Neutralocracy establishes that only citizens who are independent of religious institutions may run for political office.

The following are ineligible:

- members of the clergy;
- religious ministers;
- religious leaders;
- administrators of religious organizations;
- official representatives of any religion;
- individuals with active institutional membership in religious organizations.

Religious freedom remains fully protected.

Citizens remain free to believe, practice their religion, or leave any religion.

However, in order to hold political office, they must maintain institutional independence from religious organizations.

IV. Cooperation Between the State and Religions

Neutralocracy does not regard religion as an enemy of the State.

On the contrary.

The State may enter into agreements with religious organizations regarding:

- social assistance;
- historical heritage;
- cultural preservation;
- hospitals;
- prisons;

- the armed forces;
- humanitarian aid;
- disaster relief.

Institutional cooperation remains possible.

Only the exercise of political power remains exclusively secular.